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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

NOVEMBER, 1818.

SERMON
PREACHED AT BOYLE'S LECTURE.
No. II.

Acts xiii. 26. *Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.*

ALTHOUGH I dare not flatter myself that any considerable number of the descendants of Abraham will be persuaded to attend the present course of lectures, yet I cannot willingly relinquish the design which I have formed, and which I announced when I last addressed you. The arguments which shall be urged, may be communicated to them through some other channel, and will, I trust, be found of a nature by no means unedifying even to Christian hearers. When it is considered that our religion has no opponents more numerous or inveterate than those with whom I now contend, an attempt to examine and over-

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turn their objections cannot be deemed improper or superfluous. If I can satisfactorily prove that they *ought* to become converts to our faith, even though none of them should be converted, an additional reason for steadfastness in that faith will be afforded to those who have already embraced it.

Let me, then, be permitted to suppose, that either curiosity or some better motive has induced a few at least of the Jews to join this congregation, and to be desirous of hearing what can be urged in favour of a religion which they have been accustomed to treat with contempt and abhorrence. Proceeding on this supposition, I shall, in the present lecture, address myself as to Jews, and endeavour to soften down their prejudices, and to convince them that the subject well deserves attention and ought not to be dismissed till it has been seriously and candidly investigated.

To you, then, "children of

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the stock of Abraham," do I turn and beseech you to hear me with patience and attention. "To you," I would say, in the words of one who was originally as great an opposer of Christianity as yourselves, "To you is the word of this salvation sent." It is because the Gospel is a word of salvation that I am anxious to attract your attention to it. Believe me, that love is the principle which dictates the present address. Too long have both Jews and Christians despised and reviled each other. But such conduct is surely unworthy of beings who are the workmanship of the same Creator, and who acknowledge that they are descended from the same common parent. Believe, then, that, so far from bearing hatred or ill-will towards you, every sincere disciple of Jesus regards you with affection and respect. For though we cannot but consider you as labouring under a very fatal mistake, yet we must venerate you as descended from Abraham the Friend of God, and as having been long honoured with the glorious privilege of being his peculiar people. Nay, there are many amongst us, of whom I do not scruple to profess myself one, who believe that your nation is reserved for far higher honours and privileges than you have ever yet enjoyed, and that the time will certainly (perhaps speedily) arrive when the Lord shall "establish and make Jerusalem a praise in the earth."

Venerable, therefore, do we

esteem your nation, both on account of its origin and of its future destiny, and fervent are the desires of our souls that you may be enabled to recognize your long unknown Messiah. That Messiah, it is my earnest wish to declare to you; but, unhappily, your minds are so dazzled by the splendid visions of temporal greatness in which you have accustomed yourselves to indulge, that you feel no concern for the infinitely higher blessings of a spiritual salvation. Be persuaded, however, to consider with yourselves, to look into your own hearts, to interrogate your consciences faithfully, and judge whether you do not stand in need of such a salvation.

You cannot but acknowledge that the happiness of man depends upon his enjoying the favour of the Most High, and you confess that there is a future state of existence in which those whom the Lord approves shall be blessed, and those whom he condemns shall be miserable. It concerns you therefore, above all things, to enquire whether you enjoy the favour of God at present; and whether you can reasonably hope to be partakers of it hereafter. The condition of your nation for many ages past, has been such as may well excite in your minds a suspicion that so far from enjoying his favour you labour under his heavy displeasure. But the question needs not to remain undecided, for your own Scriptures distinctly teach you who are they

that enjoy the favour of God, and who are excluded from it.

Your great lawgiver Moses has most plainly declared to you that an exact and undeviating obedience to all the commandments of the Lord, is necessary in order to your being accounted righteous before him. "The Lord (he says) shall establish thee an holy people unto himself, as he hath sworn unto thee, *if thou shalt keep the commandments of the Lord thy God and walk in his ways;*" —but in the same chapter he adds, "If thou wilt not observe to do *all the words of this law that are written in this book*, that thou mayest fear this glorious and fearful name, The Lord thy God; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance, and sore sicknesses and of long continuance." Nor have you reason to believe that the punishment of disobedience will be merely temporal, for, as you well know, those are declared "accursed" who do not exactly obey the law in every particular. "Cursed is he that confirmeth not the words of this law to do them," was the denunciation uttered from mount Ebal, to which your forefathers answered Amen, and to which their posterity have but too justly rendered themselves liable. If then this curse is denounced against all who are *in any respect* disobedient, how can you flatter yourselves that you are or shall be exempted

from it? Can any of you pretend to have lived in one uniform course of unsinning obedience? Have you at all times walked in the ways of the Lord, and kept his statutes, and his commandments, and his judgments? Do your consciences accuse you of no transgression? Surely, if you examine them seriously you must be sensible of many. Solomon long ago declared that "there is not a just man upon earth that doeth good and sinneth not." And you well know that the declaration is as true in these days as it was in his.

If then you are sinners, how can you hope for pardon? How can you appease the just displeasure of your offended God? How can you make amends for your violations of his law? The writings of your great legislator do indeed hold out to you admirable rules of conduct and powerful motives to obedience, but they do not explicitly teach you, at least you have not learned from them, the means by which the forgiveness of sin may be obtained, and fallen man be reconciled to his Maker.

Your *national* covenant is a covenant of works, which holds out rich rewards to those that obey the law, but provides no method for the pardon of disobedience. As a nation, your ancestors long ago forfeited the privileges annexed to this covenant, and what have you as individuals to depend upon? Will you say, that you rely on the infinite mercy of God? But remember that his justice

is likewise infinite. He had declared, that he will "by no means clear the guilty." Unless therefore an adequate satisfaction can be made to his justice, unless you can in some way be cleansed from your guilt, you have no right to promise yourselves the favour of the Most High. Your ceremonial law, indeed, ordained sacrifices and other services for the purification of those who had sinned or contracted defilement, but these were only *outward* ordinances, availing indeed to the purification of the flesh, but incapable of purging the conscience from pollution. They were wholly unable to remove the inward stains of sin; they were not of the smallest avail in cases of presumptuous transgression; nor were they considered by those of your forefathers who were enlightened with spiritual wisdom, as being any thing more than typical representations of a far nobler sacrifice one day to be offered by the Messiah.

It would be no difficult matter to argue this point more fully, and to prove, both from reason and the testimony of your own Scriptures, what our apostle Paul affirms, that "It is not possible that the blood of bulls and of goats should take away sins." But it is the less necessary to do this, because God has, in his providence, put an end to the question, by depriving you of the power of offering sacrifices, or observing the ceremonial institutions of your law. Even,

therefore, were the efficacy of those sacrifices to be admitted, you have no longer the opportunity of resorting to them, and are consequently excluded from that which you suppose to be the only appointed method of regaining the divine favour.

But can you rest contented under these circumstances? Is it a matter of no concern to you whether you remain loaded with the guilt of unpardoned sin, or whether you shall obtain deliverance from it? Your conduct indeed proves that you feel little or no anxiety on the subject. But surely it is not of a nature to be treated with indifference. The wrath of an infinitely wise and powerful Being is not to be trifled with. He has declared himself to be a consuming fire. And "can your heart endure," or "can your hands be strong in the days that he shall deal with you?" When he shall lay "judgment to the line and righteousness to the plummet," when "he shall call to the heavens from above, and to the earth that he may judge his people," what answer shall you be able to make to his strict enquiries? When all your thoughts as well as words and deeds shall be scrutinized; when every impure imagination, every covetous desire, every revengeful sentiment, shall be brought to remembrance; what plea shall you be able to allege in justification; upon what ground shall you be able to build your hopes of pardon? Consider these things,

I beseech you, and ask yourselves whether it be not highly desirable to acquire a well founded hope of the divine mercy; and whether a doctrine which professes itself able to speak peace to the troubled conscience, and to give an assured hope of acceptance with God, deserves to be treated with contempt, or to be rejected without investigation?

A fair and candid investigation is all that I at present ask from you. I intreat that, in a matter wherein your eternal salvation is concerned, you will not be careless and indifferent. As the minister of the Most High, I renew to you those invitations which the apostles of our Lord and Saviour made in old time to your forefathers, and with which if you will comply, I can without hesitation assure you, that eternal life shall be your portion. Again I repeat it—"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." Salvation from the guilt and power of sin, salvation purchased by the blood of God's incarnate Son, salvation by which death is abolished and everlasting life and joy secured, is now freely offered to you. The condition upon which it is offered is, your believing in the Messiah, who was promised of old to your forefathers.

This leads me to the great point which is at issue between us. You profess that you would gladly believe in and acknow-

ledge your Messiah. You desire above all things to witness his appearance; but you will not admit that he has ever yet been revealed. We, on the contrary, maintain that he came at the time appointed, that our Jesus was he of whom Moses and the prophets spake, the Seed of the woman, the Son of David, the Christ of God. To maintain this assertion will be my earnest endeavour, and I shall therefore labour to remove the prejudices which lead you to reject him, and then by plain and positive evidence to convince you, that he and he alone is your long looked for Messiah.

One of the principal reasons which I should expect you to allege for not embracing Christianity is, that you will not forsake the tradition of your fathers. You have received the religion which you profess from them, and do not think any other argument necessary to convince you of its truth. But might not the same pretence be with equal justice offered by any other people for retaining their own superstitions? Was not this indeed the very pretence on which the Samaritans have always defended their worship on mount Gerizim; and may not the votaries of Paganism, and the disciples of Mahomet plead the same excuse, for refusing to join with you in what you believe to be the only true religion?

Remember, I beseech you, that your fathers were *men*, and therefore liable to error. That many of them did greatly

err is manifest, or else how can you account for the existence of such sects as those of the Gaulonites, the Sadducees, and others which your own historian Josephus describes? Let the narrative which the same historian has recorded of the extreme profligacy and daring impiety of your nation at the time when they rejected the religion of Jesus, and onward to that period when your temple was destroyed, and your civil polity subverted, let that, I say, be attentively considered, and you will find that your ancestors were not of such a character, as should give their judgment much weight with their descendants.

It would be by no means a difficult task to explain many of the causes which induced the Jews of those days to deny that Jesus was the Christ. Of these, the principal were their extreme worldly mindedness and indifference to spiritual religion. Bowing down their necks indignantly to the yoke which divine Providence, as a just reward for their sins, and for the accomplishment of its own purposes, had permitted the Romans to thrust upon them, they looked for a Messiah who should deliver the nation from its bondage, and exalt it to the highest pitch of temporal greatness. Forgetting the declaration that "he should not cry nor lift up, nor cause his voice to be heard in the streets," that he should not "break a bruised reed, nor quench the smoking flax," they

expected him to appear as a mighty conqueror, treading under foot the gentile nations, and establishing his throne in the splendour of earthly majesty. Bigotted also to a round of outward ceremonies which they had superadded to those which were of divine appointment, they could not abide a teacher who set at nought the traditions of their elders, and directed them to pay to God a pure and spiritual service. Of a temporal dominion they would cheerfully have become the subjects, but they had no desire to see the establishment of a kingdom which should consist in righteousness, and peace, and joy in the Holy Ghost. The religion of Jesus was too pure, too holy, too self-denying, too much resembling its divine author to have attractions for men whose hearts delighted to grovel in the dust of this world, and to wallow in the impurities of licentious pleasure. For these and similar reasons these carnally minded men rejected the testimony of Jesus as they had done of the Baptist his forerunner, and on these accounts their example is not to be followed, except by such as resemble them in character.

Be not ye therefore like unto them. Shut not your eyes, neither harden your hearts against the truth; remember that the salvation of your immortal souls is a concern of too much importance to be suspended upon mere tradition. Admit only that your fathers

(as men, as imperfect creatures) might *perhaps* mistake, and then consider that, if they *did* mistake and you wilfully and determinately follow their error, the consequences of that error will justly be chargeable on yourselves. Supposing that Hezekiah and Josiah, those illustrious kings of Judah, had persisted in the worship of Baalim, instead of breaking down their altars and destroying their groves and other instruments of idolatry, would they have been justified in the sight of the Lord their God by alleging that they had only persevered in that course which their fathers had pursued before them? Might they not justly have been directed "to the law and to the testimony," and rebuked for preferring the example of fallible and sinful men to the instructions given them by the Scriptures and by the prophets of the Most High? And if God has been pleased to send to you that great prophet whom he long since foretold by Moses, that glorious messenger of the covenant, whom Malachi when he completed the volume of your Scriptures admonished you to delight in—if God, I say, has been pleased to send him to your nation; shall he, because its rulers in that day rejected him, continue to be despised by all your race from generation to generation? Be persuaded then to enquire for yourselves. Examine whether your objections against his religion may not be founded on

prejudice and misconception. Weigh well the positive proofs which the disciples of that religion are able to bring in its favour, proofs which the most learned of your rabbins have never been, and I am persuaded never will be, able to invalidate.

Remember, also, that if the example of your forefathers deserves the authority which you are inclined to give to it, that argument weighs not less powerfully in our favour than in yours. Who was the great author of our religion but a Jew, who were the ministers that he employed to propagate it but Jews, and from whence were the multitudes of their original disciples collected, but from amongst your own countrymen? Remember that, after the miraculous effusion of the Holy Ghost on the day of Pentecost, no fewer than three thousand of your brethren were at once converted—in a few days they were increased to five thousand, and shortly after a great company even of the priests became obedient to the faith. These, as well as the other converts of your nation, were in time blended with the general body of gentile proselytes, but if their number could be estimated, it would probably be found to bear no inconsiderable proportion to that of those who persevered in unbelief. And if the prejudices which they had to surmount betaken into calculation, if you reflect on the many temporal advantages which they relinquished, on the reproaches

and the persecutions which they encountered, you may see reason to acknowledge that their conversion to Christianity could only have been produced by an unfeigned conviction of its truth. If then the authority of your ancestors deserves attention, if the sentiments which they cherished ought to influence your minds, we may plead in our favour the testimony of those amongst them, whose example best deserved regard.

You ought also to be reminded that we do not invite you to exchange Jewish for Gentile theology, we do not persuade you to relinquish the hope which your early forefathers cherished—but we persuade you to act up to the real design and intent of your religion, to hold fast the promises vouchsafed by God himself to Abraham, to Isaac, and to Jacob—to believe in that divine Seed in whom all the nations of the earth were to be blessed. We Gentiles have become converts to your faith, not you to our's;—we have yielded our assent to those divine oracles with the custody of which your nation was entrusted; we are the champions of those truths to which patriarchs and prophets conspire in bearing testimony—the maintainers of that only hope from which fallen man can derive solid consolation.

But, whilst I desire to attract your attention to Christianity, I am anxious that you should seriously enquire into its real nature, and into the

fruits which it produces in the lives of its genuine professors. Some of the most powerful objections which your teachers have been able to raise against our religion have been founded on the corruptions introduced into it by the followers of the church of Rome. Observing its doctrines intermingled with the most monstrous errors, beholding its worship debased by the most profane and absurd idolatry, they have revolted from a religion so unlike the purity of that inculcated by Moses and the prophets, and in many respects so greatly similar to the practices of the ancient heathens. That religion, however, was not Christianity—at the best, it was a detestable perversion of it, a perversion which, if you examine the Scriptures of the New Testament, you will find to have been foretold in them, and which doubtless was permitted, for ends which shall be ultimately conducive to the divine glory. In like manner, I beseech you not to take your ideas of Christian morals from the actions of many who profess to believe its doctrines, but who too plainly prove that they are destitute of its spirit, and strangers to its real nature.

Let your judgment concerning Christianity be formed from the Scriptures of the New Testament, and next to them from the acknowledged tenets and public confessions of our established church, as well as from the conduct of those who are sincerely religious, who strive

to act up to their avowed principles, and labour to adorn the doctrine of God their Saviour in all things. Judge, in a word, of Christianity as it is in itself, not as it has been debased by the corruption and infirmity of man. Judge of its evidences, after careful and candid examination — examination pursued with that temper of mind which ought to be preserved in all cases where the honour of God and the salvation of mankind is concerned.

If you will thus examine, and if, at the same time, you will humbly supplicate the God of truth to guide you by his Holy Spirit, I cannot but persuade myself that you will find reason to confess that Jesus is indeed the Christ—that he is of a truth that prophet which should come into the world.

REMARKS ON THE SONG OF MOSES.

Continued from page 384.

The following passages from two Jewish writers, agree in substance with that quoted from Ammianus Marcellinus, and afford an unanswerable proof of his veracity.

‘This emperor gave command for rebuilding the sanctuary, in glory and magnificence, and gave aid for this purpose from his revenues; *but he was hindered from heaven*, so that the building was not completed; for the emperor was slain in the Persian war.’*

* הקיסר הזה צוה לחדש כהן בית המקדש לכבוד ולתפארת ונתן לזה עזר
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‘In the days of rabbi Hanan and his friends, which were about the year of the creation, four thousand three hundred and forty nine, the historians relate, that there was a great earthquake throughout the whole world, and the great sanctuary fell down, which the Jews were erecting at Jerusalem by the command of the emperor Julian the apostate, at a vast expence. And on the day following, a great fire came from heaven, so that all the iron which was in the building melted, and an innumerable multitude of Jews were consumed.’*

The foregoing authentic testimonies of history, afford a complete illustration of the fulfilment of the clause of this prophetic song, wherein God declares, that a fire is kindled in his anger. We proceed, therefore, to the next verses.

I will heap mischiefs upon them, and will spend mine arrows upon them: They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction I will also send the teeth of beasts

ממנוי אך כן השמים נזעזעו שלא נסר
כינוי כי הקיסר נהרג במלחמת פרס :
Tzemach David, p. 20. Quoted in the
London Society's edition of Leake's Short
Method with the Jews, p. 25.

* ביום רב הנין והבריו שהיו כמו שנת
ד" אלפים שמת ליצירה אומרים הקרוניקי
שהיה רעש גדול בכל העולם ונפל המקדש
הגדול שקשו היוודים בירושלם במצות
יוליאן אפיטמו הקיסר ועבד הוצאה רבה
וביום ששחריו בא כן השמים אש גדול
כאופן שתכר כל כרול שהיה בבנין הדיא
ונשפרו יודים רבים אין קץ :
Shals-leth Hakkabala, p. 102. Quoted in *ibid.*
p. 26.

upon them, with the poison of serpents of the dust. The sword without, and terror within shall destroy both the young man and the virgin, the suckling also with the man of grey hairs.

The whole of this passage is a figurative description of the dreadful calamities inflicted upon the children of Israel, during their various captivities in Assyria, Babylon, and the Roman empire, and also in the wars which preceded these captivities. To enumerate in what manner the language was fulfilled, would be to go over a large portion of the Jewish history in every age. It may not, however, be unseasonable to give a short extract from Josephus, to show the fearful nature of the desolation which came upon that people in their war with the Romans, which ended in the destruction of the city, and their final dispersion among all nations.

‘In the war of which we are speaking, no less than ninety seven thousand persons were made prisoners, and the number of those who lost their lives during its progress was eleven hundred thousand. Of these, far the greater part were Jews though not born in Judea; and as the event happened at a time, when they had assembled from all parts of the country, to celebrate the feast of the passover at Jerusalem, many of them were engaged in the war, without having any such intention. The multitude which had got together on this occasion was so immense, and they were so

crowded together, that the confined air occasioned a pestilence, and this calamity was soon followed by a famine.’

‘Thus did the all wise providence of God decree, that these immense numbers of people who had come to Jerusalem before the siege, should be afterwards pent up within the city as in a prison: and the number of slain in the course of the siege, gave proof of a divine judgment unequalled in the annals of history. Many of them were killed openly in the streets, while great numbers retreating to the vaults and sepulchres, were pursued by the Romans, who put to the sword all they could find. Exclusive of those who perished in consequence of the severity of the famine, there were above two thousand who either died by their own hands, or mutually consented to destroy each other. Not a few likewise were poisoned by the putrid effluvia arising from the dead bodies: some bore the nauseous smells as long as they could endure them, and then retired to consult their own safety: but others intent on acquiring all the booty in their power, rifled some of the bodies of the deceased, while they trampled on others who were in an absolute state of putrefaction: but avarice disclaims all ideas of delicacy.’*

In this manner, it was, that the Lord was pleased to “fulfil

* Josephus on the Wars of the Jews, Book vii. chap. 10. Translated by Thompson.

the righteous denunciations of wrath against his people for their transgressions."

I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy; lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

In condescension to the weakness of man, it pleases the Lord frequently to bring himself down to the level of our capacities, and to speak in language which would seem to indicate, that he is influenced by human passions. Gen. vi. 6. affords an example of this figure of speech, for it is there said, that it *repented the Lord that he had made man on the earth, and it grieved him at his heart.* In like manner, in the foregoing clause of the prophetic song of Moses, God is represented as being withheld from passing a sentence of total extirpation upon the children of Israel, by the fear lest their enemies should be elated by pride, in consequence of such an event, and should attribute the whole glory of it to their own prowess, refusing to recognize the hand of the Lord.

For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to

flight, except their Rock had sold them, and the Lord had shut them up?

The meaning of the above clause is so plain, that it seems unnecessary to present any observations upon it. We shall, however, illustrate it by referring to a similar passage in Psalm lxxxi. 11, *But my people would not hearken to my voice, and Israel would none of me. So I gave them up unto their own hearts' lust, and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries.*

In the next clause of the song of the lawgiver of Israel, there is, if we mistake not, a transition to an entirely new subject. Having declared, that one of the children of Israel should have chased a thousand, and two put two thousand to flight except their Rock had sold them, the sacred poet next gives a reason for the superior prowess of his people, unless when abandoned of God; *for their rock is not as our Rock, even our enemies themselves being judges.* The gods, or the rock of the heathen, are not as the Lord God of Israel, they themselves being judges: and it therefore follows, that if Israel had not been given up by their God, their enemies had never for a moment prevailed against them. This verse may be considered as prefatory to what follows descriptive of the

character of the nations into whose hands the Lord had delivered Israel to punish them for their iniquities.

For their vine is as the vine of Sodom and the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons and the cruel venom of asps.

Some commentators suppose, that this is a continuation of the description of the degeneracy of Israel. But we apprehend, that it relates to the enemies of the ancient people of God in the last ages, and that it especially describes the antichristian nations of modern Europe. The whole clause evidently depicts a character of the deepest depravity in principles, profession, and practice, and the last part of it seems particularly to point out the bitter animosity with which these nations should pursue Israel when scattered among them. The history of the cruel persecutions of that people among the nations, shows that they have indeed been pursued as with the poison of dragons and the cruel venom of asps.

Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompence: their feet shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste.

The wickedness of the enemies of Israel, is, as it were, laid up in store with the Lord,

and sealed among his treasures, to be brought forth in judgment in the last days. For unto God belongeth vengeance and recompence, and though he appears long to delay the execution of the punishment which their aggravated iniquity demands, yet, in that time which God in his infinite wisdom has determined, the foot of the proudest oppressors of his church shall slide, and they shall fall, never to rise again; and the destined vengeance shall hasten forward.

For the Lord shall judge his people; and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left.

In the last days, when God sees that all human help is cut off from his ancient people, and that their hope is gone, he himself will remember his unchangeable covenant with his servants, Abraham, Isaac, and Jacob; he will, as it were, repent of the evil which has been brought upon them for their sins, and will arise to save them by his own out-stretched arm, as he says in another passage of Scripture, where the prophet Isaiah is answered by the Redeemer, returning from the slaughter of his enemies, in reply to the question, *Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and*

their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me.

We thus see that Moses and the prophet Isaiah both unite in testifying that the future redemption of Israel shall be effected by the Lord himself at a time, when he sees that their state is according to human appearances become altogether hopeless. This indeed is one of the unerring marks of the divine authority and inspiration of the Scriptures, that though edited by various individuals, and in distant ages, there is, when they are minutely examined, the most wonderful unity of testimony between the different parts of the Bible, with respect to events even yet unaccomplished, and which are to be fulfilled in later times.

And he shall say, Where are their gods, their rock in whom they trusted; which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

Many commentators, and among them the targumists suppose, that these are the words of an enemy, reproaching Israel in the period of their calamity, and asking them, where

is their God, as Sennacherib did by the mouth of Rabshakeh when he invaded the land of Judah: *Beware, lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? And have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?*

Though the above interpretation of the clause now under consideration seems worthy of attention, yet we would submit another view of it to the Jewish reader. It seems probable, that it refers to those providential dispensations whereby the Lord God of Israel speaks to his people, and calls upon them to consider the sin and folly of their idolatry. Various are the modes in which it pleases the Lord to speak to his wandering children. Sometimes, by his written word, he moves their consciences to consider their ways. Sometimes, he sends prophets to reprove them, or raises up righteous men possessing eminent spiritual endowments, who, without the extraordinary and miraculous gifts of the Spirit, are yet qualified by a larger measure of his ordinary influences, to plead the cause of God in their generations, and to reform

the church. At other times, God seeth fit to chide men for their sins, by the chastisements of his providence. Thus, he in effect spake unto the children of Israel, when he gave them into the hands of their enemies, and by this dispensation he shewed them, the sin and folly of forsaking himself the Lord their God and serving the idols of the nations, which could not in any wise help them in the day of their calamity.

See now, that I even I am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever.

Having shewn to Israel the unreasonableness of their idolatry, the Lord, in this clause, exhibits himself as the only source of hope to his people; as possessing the keys of life and death; omnipotent in his operations, and eternal in his being.

If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

This clause relates to the awful judgments which will be poured forth on the enemies of God and his people, immediately before the glorious re-

establishment of Israel in their own land, and their conversion to the faith of their own Messiah. These executions of divine wrath, form the subject of many terrific predictions, scattered throughout the volume of prophecy. In Isaiah we read, that *the indignation of the Lord shall be upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.** And in another place, *Behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.†* In the book of Jeremiah it is written, with a reference to the same awful work of judgment in the days of the second redemption; *A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the*

* Isaiah xxxiv. 2, 3.

† Ibid. lxi. 15, 16.

*slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground.**

By these parallel places of Scripture, the words of Moses are illustrated far better than they could be, by any remarks of fallible and uninspired men; and in thus drawing the attention both of Jews and Christians to the wonderful harmony of the sacred writers, we perhaps render not an unimportant service to the cause of divine truth.

Rejoice, O ye nations (with) his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people.

The first words of this concluding passage of the song of Moses might be more properly rendered, *Rejoice, ye nations, his people.* It contains a prophetic call to the nations who shall be converted to the knowledge of God through the faith of the Lord Messiah in the latter days, and shall thereby become his people, when that remarkable prediction of the prophet Isaiah shall be fulfilled. "In that day, shall there be an highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel

be the third with Egypt and with Assyria, even a blessing in the midst of the earth; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of mine hands, and Israel mine inheritance."

The nations thus converted to God, are called upon to rejoice, for he will avenge the blood of his servants, and render vengeance to his adversaries. This is accomplished by that dreadful series of judgments predicted in the passages of Isaiah and Jeremiah already quoted, which also form the subject of the seven vials of the Apocalypse.*

The song concludes with the consolatory promise, that God will be merciful to his land and his people, or he will atone for, or expiate, both his land and people, for such is the proper signification of the word כפר. This shall be effected by the conversion and restoration of his ancient people to their own land, and the purification of the land itself, from the presence and consequent pollution of heathen and Mahometan errors. These blessed events, shall, according to the words of the Apostle Paul, be as life from the dead,† and the whole earth shall be full of the knowledge of the Lord, as the waters cover the sea.‡

Thus, we have arrived at the close of this wonderful song, which reaches in its extent and

* Jer. xxv. 31—33.

* Rev. xv—xix. † Rom. xi. 15.

‡ Isaiah xi. 9.

application from the calling of Israel out of Egypt unto their final redemption in the concluding ages of the world. A few observations founded upon the foregoing view of its contents we propose to make the subject of a future communication should this one be found worthy of a place in your valuable work.

I am Sir, &c.
C. W.

OUR LORD'S CHARACTER IDENTIFIED IN ISAIAH VII. 14.

To the Editors of the Jewish Expositor.

Isa. vii. 14.

הנה העלמה הרה וילדה בן וקראת שמו
עמנו אל :

AMONG the many testimonies which exactly prove the authenticity of our Redeemer's character, the one just quoted holds a very distinguished place. If we except the more special parts of prophecy, which particularly illustrate the time of our Saviour's appearance, his sufferings, and death, I know not one passage which more merits our attention, or calls for illustration than this. Some Jews, I am aware, deny its application to the Messiah; but with what plausibility, or hope of success, the few observations I am about to offer, I trust, will determine.

The ancestors of the Jews, to whom we may attribute the infidelity of their present descendants, had rather use all their endeavours to illegitimatize or in other words to *bastardize* our Saviour, than acknowledge

the wonderful truth of his being $\pi\alpha\rho\theta\epsilon\upsilon\omicron\gamma\epsilon\omicron\upsilon\omicron\nu$ "born of a Virgin." That such men may understand more easily how necessary it was that the Messiah should be born of a virgin, and should unite both the divine and human natures; they ought first to learn how great was that misery which called for his descent; of what kind was that redemption that was to be effected by him; how vain and insignificant were the ancient sacrifices which prefigured him; and what was the true nature of the Levitical priesthood. When these things are considered and understood, they will be insensibly led to see the necessity for the Messiah to be both God and man.

There seems little doubt but the prophet Isaiah, when writing these verses, had his eye immediately fixed upon that illustrious character, who was promised by God ever since the fall, under the various but uniform titles of "seed of the Woman"—"Seed of Abraham"—"Shiloh"—"Messiah"—"Son of David"—and "Son of God." For not to speak of the suitability of the Prophet's alleging the future nativity of this divine personage, as a confirmation of the promise of God, to defeat the design of Pekah and Rezin; the prophet indeed declares, that a sign should be given to Abaz—a sign without doubt extraordinary, and of equal moment with what he had promised, and given him the choice of asking, in the 11th verse; "Either in the

depth, or in the height above." שאלה או הגבה למעלה—*ex infimis aut excelsis*—"from the lowest or the highest." Indeed a greater or more incomprehensible action never did, or ever will hereafter take place to all eternity, than that the Son of God born of a Virgin should become Immanuel—at the same time "*the highest and the lowest.*"

The paltry subterfuge to which some Jews have had recourse, by insinuating that the child here promised was to be a son of the prophet, or a descendant of Ahaz, is so mean and pitiful that it is not worth repeating. It is, all must admit, an excellent confirmation of a promise, for a child to be born at an appointed period by ordinary generation, how much more wonderful then for a "virgin to conceive," and "to bear a son," and that his "name should be called Immanuel."

Neither is it any objection to this view of the passage, that it seems impossible for a thing to be applied for a sign, which is not to exist ere a lapse of ages, and for the crediting of which, greater faith is necessary, than a persuasion that the design of the two kings, spoken of in this chapter, should be defeated. For the Jews all know that it is by no means uncommon in their sacred writings to confirm the present by the future. Thus says God to Moses; "And this shall be a token unto thee that I have sent thee; when thou hast brought forth

the people out of Egypt, ye shall serve God upon this mountain."* And again, "And this shall be a sign unto thee, ye shall eat this year such as groweth of itself; and the second year that which springeth of the same, &c."† Neither is there any difficulty, in that this sign was not to be exhibited till the most distant period of time, so that none of those to whom it was given should see it, or be assured of its completion. For we must observe, it was not given so much for the purpose of strengthening the faith of Ahaz, and his people, as for establishing the truth of God. Hence we find not so many successes, as adversities, to have been foretold of him, and his house; the tribe of Judah, and the land over which he ruled.

But the Jews ought to lay to heart the sublime truths inculcated in this passage—truths infinitely more sublime, than ever occur in the common course of nature. When they hear of a "virgin being with child, and bringing forth a son," what degree of wonder and interest should be excited in their breasts, to inquire into the issue of the event. "It is a new thing the Lord hath created in the earth," as a prophet speaks of this mystery, "that a woman shall compass a man" נקבה תסובב גבר.‡ And it is especially *new* when it is so clearly intimated in this passage, that this woman

* Exod. iii. 12. + Isa. xxxvii. 30.

‡ Jer. xxxi. 22.

shall be עלמה a virgin. Not merely young in years, for then she would be called נערה but really בתולה "intactam et incorruptam." The very derivation of the word sufficiently proves it, which signifies "occultatio," concealment or secrecy; as directly opposed "cognitioni viri et refectioni nuditatis."* That עלמה has the signification of pure, spotless integrity, consult the following texts, Gen. xxiv. 43. Exod. ii. 8. Psalm lxxviii. 26. Cant. i. 3. and vi. 8.

Nor ought these once chosen, but now long forgotten people, less strictly to mark the name עטטא; which is a word of particular emphasis in this sentence, and can answer to no one but the great God himself, holding converse with his creatures. It can hardly be imagined, that a bare memorial of a present liberation from the fear and danger of a threatened overthrow, should be intended by all that is expressed in the term Immanuel, especially as

the prophet foretels a series of important calamities that were shortly to befall Ahaz, his people, and his house, before the birth of this child should be known.

The most usual promise which God gives to men, and which we find occurring most frequently in the sacred writings, is the pledge, "to be our God," or "to be a God unto us;" which is commonly understood to signify the grace and communion of God prepared for believers; but may include (when taken in connexion with other parts of the Saviour's character) the manifestation of God's glory in the flesh, as it undoubtedly does in Isa. xl. Hence it arises, that nothing was more natural than for the saints to imagine, when they heard that one was to be born of a virgin, who was to be called עטטא: that he should be both God and man, Θεανδρωπον, in which God should strictly become "our God."

May I next be permitted to say a few words respecting the time when this remarkable sign was to be expected.

The Jews contend that the time of its appearance was then at hand, because the prophet not only speaks in the present tense יולדת and יהיה, but the calamity predicted is also said to be brought upon the country of both kings, "before the child shall know to refuse the evil and choose the good." ver. 16. And not only were both of these kings shortly after destroyed,

* This signification is much more plausible than the one adopted by Grotius, and many others; who render עלמה by την κατακλεισθον εν θξαμοις "shut up in their chambers." But how this interpretation will answer to the masculine noun עלמי I am at a loss to imagine; unless we can conceive the male youths to have been both shut up in their chambers and employed in public business at the same time! I found the interpretation I have given of this word upon two authorities, from 1 Sam. xvii. 56. and xx. 22; where עלמי puer appears to derive its meaning from caelebs and not reclusus. But indeed, how this virgin could be said to be a virgin, and to derive her virginity from her seclusion, I think inexplicable, when she was actually espoused to a man, and had been conducted to his house.

but their kingdoms were also subdued, and seized upon by the Assyrians. To this we may reply ;

1st. That verbs of the *present* tense are used by the prophets to point out the *future*, because things contemplated by the Spirit are, in the mind's eye, considered as then immediately passing. The Chaldee and Septuagint have therefore rendered this passage by the future. *Εν γαρ ληψεται*, says the latter ; a phrase not used by Matthew in quoting it (who writes εξει*), though one of similar import. But to render such conversion of verbs unquestionable, and to prove the correctness of this observation, I need only refer to Judges xiii. 5, 7 ; where the Angel of the Lord is introduced as foretelling the wife of Manoah in the same words of her approaching fecundity in the birth of Sampson, הןך הרה, "Lo thou shalt conceive, and bear a son, &c." Should the word הרה however, which has been generally considered a present verb, undergo a critical inspection, I am apt to think, it would dwindle into a noun indefinite as to time, like that in Jer. xx. 17. הרת עלם.

2nd. That the prophet writes יהן—in the *future*—"the Lord will give you a sign," designating the *future* tense ; which designation being now past, he very suitably speaks of the thing which was then to be *present* by verbs of the *present* tense.

3rd. And as to the question arising from the 16th verse, it does not follow from what is said there, that Immanuel ought to be born a *short time* after the pronouncing of this prophecy, or even when the destruction foretold of Syria and Samaria should come upon them ; but rather, from the connexion existing throughout the passage, that all the other subsequent prophecies should rise, and receive their completion in order before it. So that before the 17th verse *αποκαοιου*, the beginning of the 16th verse is to be repeated thus, כטרם ידע . . . יביא יהוה—"Before the child shall know to refuse," &c. . . . "the Lord shall bring upon thee, and upon thy people," &c.

The nativity of our Saviour, or even his birth of a virgin, is not considered to be such a manifestation to the world of his divine character, as that admirable power here spoken of, viz. of "refusing the evil, and choosing the good," by which he was to prove himself Immanuel. For the better understanding of this expression, we may observe, that it not only comprehends every thing conveyed by ידע היום טיב ורע "vestri parvuli cognoscant inter bonum malumque," "your children have knowledge between good and evil,"* (for it is one thing to know to refuse the evil, and choose the good, and another to have knowledge between good and evil); but

* Matt. i. 23.

* Deut. i. 39.

it also comprehends such an illumination of the understanding with a sanctity of will, as would not lead the person in the smallest degree to choose evil in the place of good, or good in the place of evil. For such a character, we all know our Immanuel was so famous, that not only, at the age of twelve years, did he call forth the admiration of the Jewish doctors, but he durst even afterwards challenge his adversaries "to convince him of sin." *

But to return to our purpose of elucidating the *time* of the appearance of this sign.

There are *two* especial marks of the time here intimated, the *first* of which is gathered from the extent of the government of Syria and Judea, the *other* from the state of the house of David. The evangelist Luke seems to have aimed at an explanation of the former, when narrating the circumstances of our Saviour's birth, he introduces that taxation, which was the means of bringing the virgin Mary to Bethlehem and says—*αυτη η απογραφη πρωτη εγενετο ηγεμονευοντος της Συριας Κυρηνη,*†—it was first made, when Cyrenius was governor of Syria. The history of the mission of Cyrenius after the condemnation of Archelaus is given at length by Josephus, in the 18th book of his Antiquities, cap. 1. But his coming was as well into Judea as into Syria, the former of which provinces

"*was now become tributary*" to the latter—*προδικνη της Συριας γενομενην*. That the circumstance of his coming happened within ten years after the birth of our Saviour is unquestionably admitted among the learned in these matters, and is proved from the succession of Syrian Governors. If then Luke had respect to this administration and census of Cyrenius his words ought undoubtedly to be rendered—"And this taxation was made *before* Cyrenius was governor of Syria"—*πρωτη for προτερα*—the *positive* for the *comparative*—a change used very frequently among the Greeks—see John i. 15, and xv. 18.—But another construction, and that perhaps equally probable is; that Cyrenius might have been sent *before* by Augustus into Syria and Judea, to make a taxation, and that this was his *second* coming, which is the opinion of Casaubon.* However it was, nothing is more certain, than that, previous to the appearance of this Immanuel, Judea was not *προδικνη* "*tributary*" to Syria, but that about, and immediately after that time, it did assume another appearance.

The design of Rezin, king of Syria, the enemy of the house of David, who had confederated himself with the son of Remaliah, was "to go up against Judea, and vex it, and make a breach therein" (or *ונבקעה אלינו*) "divide" and "parcel it out" that it should be an appendage

* John viii. 46.

† Luke ii. 2.

* Casaub. Exercit. i. num. 31 in Baron.

to their kingdom). But the answer of God to these ambitious princes was; "Thus saith the Lord God, It shall not stand, neither shall it come to pass; for the head of Syria is Damascus, and the head of Damascus is Rezin." So that not only should the boundaries of his kingdom not extend further than Damascus, but Damascus itself should not stretch beyond Syria, i. e. into Judea. And the nativity of Immanuel immediately follows, as a sign or confirmation of this thing, before the appearance of which, Judea was not to submit, or become tributary to Syria or Damascus. But as soon as ever the child should appear in public, and prove his exalted character and mission by his wisdom and sanctity, then should succeed the fulfilment of the prediction, then all the adjacent region of Syria, Ephraim, and Judea would be openly abandoned to another power, which should parcel and divide it at pleasure. "Before the child shall know to refuse the evil and choose the good, the land that thou abhorrest, shall be forsaken of both her kings."* So that Judea was not to be exempted

from the general calamity, as we shall presently notice.

Another sign of the time is discovered by these words, "butter and honey shall be eat." (ver. 15.) Almost all commentators have understood this expression, as marking the ordinary mode of education, adopted for the young Immanuel, in proof of his human nature. That the words do admit of such an interpretation, I am far from denying; but I also believe they have a more extensive meaning. "The prophet," says Grotius, "uses this phrase, because the Jews were fearful of a famine from the continuance of the siege;"* instead of which plenty of meat and drink are here promised. But we have already shewn that Isaiah's eye was fixed upon something far beyond this siege. Others again have supposed, that it prefigured that period of peace and affluence, to be enjoyed under the government of the Messiah. But I think this to be equally unsupported; for it is easy to conceive of plentiful supplies of "butter and honey" under an afflictive, as under a happy government. And times of peace are always known to be described by the prophets, under the figurative language, of sitting "under the vine and the fig tree."

The true sense of this passage—a sense we will find to be particularly appropriate—seems easy and natural. Canaan was

* The latter clause of this text might be more properly translated thus—אתה וקץ מפני שני מלכיה—This land—"by whose two kings thou wast distressed or grieved." So Num. xxii. 3. ויקץ מואב מפני בני ישראל "And Moab was distressed because of the children of Israel." And Ex. i. 12. ויקצו מפני בני ישראל "And they were grieved because of the children of Israel."

* "Hoc ideo dicitur, quia ex obsidione famem sibi metuebant Judæi."

a country "flowing with milk and honey." And as this species of food was easy to be obtained, it was the general diet of the poor and needy. And because it was commonly procured in great abundance about the country, especially the deserts and mountains, it was almost the only food of those rustic inhabitants, whom the Jews in contradistinction to men of wealth and opulence, were accustomed to style עַם הָאָרֶץ. So John the Baptist is said, to have eat μέλι αγρίον *—"wild honey"—which was met with in the woods and other places.†

That the house of David was to be reduced to poverty, we are very beautifully and pathetically told in the 21st and few subsequent verses of this chapter. The manner of its occurrence is painted in the intermediate verses.

The prophet distributes those days of calamity into different periods, and speaks of *four* days following each other in order successively. The *two first* without doubt denote the time antecedent to the Babylonish captivity, and cease there. The *third*, which runs thus כל הנותר בקרב הארץ והיה מרב is somewhat more difficult; as it is uncertain how far it extends, whether to the time of the captivity, or the return; ‡ for the expression

בִּיהֵמָה וּרְבֵשׁ יֹאכַל כֹּל־הַנּוֹתֵר בְּקֶרֶב הָאָרֶץ "all that remain,"*—may be understood either of all that remain in the land, or all that survive the slaughter of the captivity. There is however enough intimated to shew, that the remains of the house of David had lost their royal dignity and opulence, were reduced to the capacity of shepherds, and were contented to live in extreme poverty. What reason could the Jews have therefore to expect an Immanuel, a son of David, who should sit upon his throne, and be illustrious for external pomp and glory? What reason could they have to promise a continuance of royal majesty and grandeur to the house of David till the ostentatious appearance of this glorious personage? Ought they not rather to have expected, that his mother would be a woman of the poorest rank and condition—a mother who would nourish her promised child with "butter and honey," and educate him in the meanest way; agreeably to what David had foreseen, and foretold long before, "that his house should not grow, though it was all his salvation and all his desire" (2. Sam. xxiii. 5.); and to what Isaiah had also prophesied, that the Saviour should "grow up as a plant out of a dry," barren, or desert soil, and that there should be no "beauty or comeliness in him."† A prophecy which was but too truly verified. For

* Matt. iv. 4.

† 1 Sam. xiv. 25, and many other places.

‡ The name of Isaiah's son שאר ישוב Shear Yashub, "reliquum revertetur," intimates the certainty of their return.

* Verse 22.

† Isaiah liiii. 2.

the blessed Jesus "had not where to lay his head."* His birth, education, and parentage, all bearing the most evident signs of poverty,—poverty the lowest and the meanest—but such as proved our riches. Nor after the appearance of the Messiah, did the posterity of the family of David ever rise to govern states, or rule empires; but as he found them so he left them in their lowly occupations, cultivating little farms, and living laborious and hard lives, earning their scanty pittance by manual labour.† The *fourth* and *last* day of Isaiah's prophecy, appears to extend beyond the period of Immanuel's continuance here,

but seems to prefigure no greater splendour, dignity, or honour to the royal family.*

In conclusion, I may safely challenge all the sophistry of rabbinical learning, to prove the incorrectness of these observations. Their truth is sealed in their fulfilment. And I hesitate not to say, would any son of Abraham give the facts here introduced a serious consideration, I am persuaded, from the analogy of character, place, time, and other circumstances, with which he must be struck, he would, equally with the author of this article, be constrained to acknowledge Jesus of Nazareth as the only Messiah.

W. K. S.

Carlisle, March 6, 1818.

* Luke v. 58.

† Euseb. Hist. lib. iii. cap. xv.

* Ver. 23—25.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM DR. NAUDI OF MALTA.

Malta, June 20, 1818.

My dear Sir,

I TAKE this opportunity of replying to your favour of February last, which I have deferred answering, till I could inform you of the receipt of your several publications and addresses to the Jews, mentioned in your letter. The case containing these papers, only came to hand a few days ago. I have received them with great pleasure, and have now to thank the Society in my own name, and that of the

Jews of these countries, among whom I shall take every opportunity of distributing them. I have but little to inform you relative to Mr. Murtheim; there are not regular posts in Barbary, and opportunities of communication by way of letters occur but seldom; affairs are generally transacted in person, and when a friend absents himself, it is by mere accident one hears of him. When this our friend was going here and there, for respiring better air, and using different bathings; that illness, which happily brought him once to

Malta, went on daily increasing, and at last, in a place not far from Suez, on the shores of the Red Sea, he rendered his spirit unto the Lord. He has done beyond all doubt, much good in spreading the holy name of Jesus the blessed Saviour, whom he for about thirty-five years objected and undervalued, and his works were very wide throughout so many countries, where by divine Providence, he happened to be thrown, and particularly among his ancient brethren the Jews: we heard that some of our deceased's friends are at Tunis, among whom there is Mr. Sham, by him converted from Judaism to Christianity: to him I sent of late several of your publications and papers you have been so good as to send to me: should he come to Malta, I shall procure further particulars about Mr. Murtheim's life's latter end, he was with him till the last moment of his existence.

On mentioning Tunis, I will give you some information relative to the Jews resident in that city, which certainly on the Mediterranean Barbary coast is one of the most considerable cities. In Tunis, there are about twelve thousand Jews; they are divided into two classes: among them very distinct. In the first class, are included those which denominate themselves *Leghorn Jews*; in the second, the *Tunesian Jews*.

The first, or *Leghornese*, do not exceed the number of seven

hundred. They have two synagogues, sufficient for the number of their community. They are governed by three *Parnassi* or *Massare*, and like those of the Jews of Leghorn, are elective, and have no duties but such as relate to their religious ceremonies. Their liturgy is that of the Spanish synagogue; they are for the most part natives of Tunis, and consider themselves the descendants of the exiled families of Spain during the persecutions in that kingdom. They wear the European dress, and those who have not the means of doing so wear the hat for distinction. They have no dealings with the Tunesian Jews, and, during a period of several ages, they count but four intermarriages—in an event of this nature taking place, the party is excluded from their synagogues and considered as one who has degraded himself.—They have also a separate market. Corporal punishments seldom occur, as is daily the case with the Tunesian Jews. Theirs are generally of a pecuniary nature.

The second class, or the *Tunesian Jews*, amount to about 11,500; these like those of Algiers, carry on various trades: among them also persons of property are educated in some profession, of which they may avail themselves in case of need, for under a government similar to that of Barbary, where the Jews are treated with little respect, a respectable individual

may be in a moment reduced to nothing, and have no means of support but those afforded him by his industry.

The Jews of this kingdom are much given to wine, and the greater part have two wives, and what is still worse, without the means of maintaining them, so that generally they are very poor; many families live under the same roof, they are very dirty, pusillanimous, and perfidious. They have in Tunis, six synagogues, with a representative and six assistants, who have the power of imprisoning and punishing. The rabbies are under the representative or Meedam who is elected by the government. But as a friend of mine here, Mr. ———, a Jew himself, informed me, every thing is modelled by the rabbins; they interpret every thing according to their own fantastical notions, and sometimes are guilty of the most atrocious cruelties. I remember a fact related to me by the abovementioned Mr. ——— which took place in the month of August 1816. A Tunesian Jew had a criminal intercourse with a widow; the consequence was pregnancy. The neighbours apprized of the circumstance, immediately informed the Meedam; she was arrested, and a council of rabbins assembled: these executed the functions of so many inquisitors; they promised her liberty and impunity if she would confess with whom she had criminal intercourse, with which she was compelled by

treaty to comply. The unhappy man was immediately arrested, and received 1000 *colpi di bastone* or bastinadoes, of which he died two days after. To the woman, notwithstanding the promise of pardon, to reconcile her, they said, to heaven, they gave her on account of her pregnancy only 400 bastinadoes. It happened to be about the time of sowing, and it had not rained for forty days, so that they anticipated a bad harvest and consequent scarcity. The rabbins, those interpreters of the divine will, assembled in council, and decreed seriously that the scarcity of the gift of rain proceeded from the frequent adulteries committed amongst them, and the little care taken to prevent so great an evil. Spies were immediately set to work, and in a few days about twenty persons were arrested and severely bastinadoed. The rain appeared a short time after, and the Rabbins' judgment passed as infallible. So in barbarous countries prejudices and superstition do rise up, and the most natural phenomena give way to their increase. We are assured that the Tunesian Jews are possessed of considerable talent, and in a state of superior cultivation to those of other parts of Barbary. Mr. ——— certifies, that "they are more attached to Christians, and if cultivated and encouraged many would embrace the Christian faith."

In the time of war, when Tunis was the chief mart in

Africa, and the depositum of all French manufactures, the Jews improved so much and went so forward in knowledge, that many of them (is a fact well known) were baptized and converted to the Christian religion, and the most striking was, that the best number of them were of the female sex.

By the first opportunity direct to England, I will send to the Society a Hebrew Bible as it is used in all these our parts, without opposition from all these Jews, and read in their synagogues. It is printed in Tuscany, and from there circulated to all other countries.

I rejoice very much that this your most benevolent Society, by the providence of God, is now prospering again, and extricated from those tremendous difficulties, which seemed would be insurmountable against it. And I am much pleased to hear of your sending abroad on the continent, pious persons to preach the blessed name of our Saviour amongst the Jews. I hope things will go so far increasing with you, *that you may be able in time to send some of your members in these our parts for the Jews of Jerusalem, Egypt, and Greece*, wherethe members of this abandoned people are in the most considerable number, and indeed in the most depressed state of mind. I take the liberty by the present to introduce to your Society, my brother, Joseph Naudi, who is now in England for the purpose of looking for

some time after the plans of the British and Foreign School Society, that in future we shall be able to erect similar institutions, the thing most wanted in these our parts. You will oblige me therefore, if you will take him among the members of the School Society. Excuse me, my dear friend, for my bad English writing, as at present, I have very little communication with English people. Here, we are going on very well with our Bible Society, and happened to distribute the holy writing among far and most different nations. The Hebrew New Testament sent us by the British and Foreign Bible Society, did not fail to circulate with good success among the people for whom it was destined; particularly in Egypt and grand Cairo.

I remain, &c.

CLEARDO NAUDI.

To the Rev. C. S. Hawtrey.

LETTER FROM REV. W. JOWETT AT MALTA.

Malta, August 4, 1818.

Rev. and dear Sir,

I OUGHT, I am sure, to apologize for having so long delayed to address you, in reply to various queries with which you furnished me relative to the Jews. My delay has not arisen from any indifference to that great cause in which you are engaged; and which, although hitherto less popular and less patronized than the subject of Christian Missions; deserves on some accounts, to

take the rank of precedence; for who have been the noblest missionaries, if not the primitive converted Jews; and who will at some future time, give modern missionaries a lecture and an example, that will shame our present, best exertions, if not the Jews? I view your Society, therefore, as entitled to the tenderest sympathy in all its difficulties, the highest veneration for its objects, and the most disinterested, self-denying, unwearied co-operation in its labours. Bible and Missionary Societies should every where be tributary to you; you will one day repay them with large interest. My regret has been, that my employments, dispersed over so many subjects and countries, have given me little opportunity of concentrating my attention to any one. Will you accept then the offering of a few incidents and observations gleaned from my journals? They may interest some of your readers, and take for their motto, "Line must be upon line, line upon line; here a little and there a little."

When I was at Corfu, in the autumn of 1816, I was very intimate with the most learned of the Jews in those parts, rabbi Lazzaro Mordos. He is an old man, nearly blind, and quite deaf, a physician; he occupied the highest government situation that is held by natives in the Board of Health. I was introduced to him, by his Highness Baron Theotoky, President of the Se-

nate. We frequently conversed and argued together; and our friendship is kept up by correspondence, chiefly relative to the Hebrew New Testament. His weak side is the love of books; and he has collected a very large library, in which I found many of the works of the Christian fathers, as Clemens Alexandrinus, Cyprian, Augustine, Basil, Tertullian, and others. These he procured, that he might see what Christianity is; he has also the whole Bible in several languages; but unhappily, his reading has only fixed him deeper in his prejudices. To the various arguments which I brought from the Old Testament at different times, he answered me as follows:

The title "Emmanuel, God with us," being adduced, he said, What does that matter? our friend Baron Theotoky is called Emmanuel;—nor would he allow any force to the custom of the Jews, in giving names significant of character or office. To the title "The everlasting Father," he only objected, that many of these passages were very obscure. I opened to Daniel ix. 25, 26. and desired to know, how he explained a prophecy so clearly declarative of the *time*, when Christ was to appear. He said that the premises of the prophecy had not yet taken place; that the commandment to restore and build Jerusalem, according to the plan laid down by Ezekiel, had not yet gone forth; that the temple of Ze-

rubbabel was nothing to the purpose. At that time, only fifty or sixty thousand returned. while multitudes in the Assyrian empire, and in Spain, refused to accompany them; so that the nation might be considered as never having quitted its state of captivity. I then referred him to the prophecy of Haggai ii. 3. and said, You make the same objection to the second temple, as was made to it at the time of its building: "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes, in comparison of it, as nothing?" And yet the glory of this latter house was to be greater than that of the former, inasmuch as it was to be honoured by the presence of the Messiah, the desire of all nations. He said, that this prophecy still remained to be accomplished, and the temple would be rebuilt in its former splendour. I often pressed him to say *when* they expected this to take place? He always answered, It was impossible for them to know. "Have the Jews then, no idea of the time when they shall be restored to Jerusalem. —Do they never discuss this question—do they never consult among themselves—do they propose nothing?" "No," he said, "it is prohibited them to agitate these questions; they wait till God shall think them worthy of this favour, and by the special interposition of his providence restore them." "Then they expect some mi-

racle?" "Yes." "Of a political, or physical nature?" He said, that as God had changed the course of nature in former times to do honour to their nation, so he might again; but that they were forbidden to agitate those questions; they must wait till God should account them worthy. I referred him to Isaiah liiii. and asked him to whom he thought that could relate? He said, It was difficult to tell; and that he had before said, there were many things in the prophecies, hard to be understood. But, I replied, nothing can be more easy and simple than its application to the history of Jesus Christ. He immediately changed the subject by saying, "The great argument in our favour is, that the law of Moses will never change. The last of the prophets leaves us this injunction, Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. iv. 4. He added, "Of Christians, I think the protestants the most simple." I asked him, what he thought of the worship which some pay to the Virgin Mary and the saints; whether that, according to his view, was pure Christianity? He simply shook his head, as implying that this was the kind of thing he had alluded to in his remark. It is an obvious reflection, indeed, how peculiarly ill adapted a corrupted Christianity is to propagate itself. To Christianity, even in

its simplest form, the Jews and Mahometans alike object, that we destroy the doctrine of the unity of God, and worship three Gods: what must they feel then towards those who seem to worship not the Creator only, but also his creatures, &c.

I often related to him what they were doing in England with a view to the conversion of the Jews; and asked him, in what light such a fact struck him? Oh! so did the propaganda; he replied: how many books did they publish! What pains did they take!* But (with an air of confidence, headed,) it is an impossibility! And what do you think of the publication of the Hebrew Gospels? The morality of the Gospel, he said, is most excellent, all borrowed from our Scriptures; but the story is not true. He admires the style, and wonders how they came to write such pure Hebrew. The type also pleases him. He had no Hebrew books of English

typography. For this part of the world, Venice formerly, but latterly Vienna, has been the chief place for Hebrew printing: and still more recently, Leghorn.

He always expressed himself much pleased with the kind and tolerant spirit displayed by the British nation towards the Jews. This they have, indeed, reason to acknowledge; for previously to our possession of the Ionian islands, they were in no little fear of the Greeks. Under the French, they had, with their usual temper for taking advantage, gained much in the way of usury, bond, and mortgage from the natives. This they could do with considerable countenance; multitudes of the officers in the French armies being Jews of various nations of the continent, and well regarded by *Buonaparte*. The heart-burnings which thus grew between the Jews and the Ionians, generally found vent about the time of Easter, at the Christian solemnities. A proof of this is found in the strong proclamations of the British government, which found it necessary for the protection of the persons of the Jews, to confine them during the holy week to their own quarters; and to threaten heavy penalties on those who should insult or injure them. They are in number about one thousand at Corfu, and live entirely in the city.

I asked rabbi Mordos if he had any cabbalistical books? He rejected the term cabbalistical.

* I have been credibly informed, that the condition, upon which the Jews enjoyed toleration at Rome, was—besides payment of money—an attendance upon a weekly lecture delivered by some learned priest in one of the churches; in which, the question between the Jews and Christians was regularly discussed. The attendance of the Jews residing at Rome was *obligatory*: with the exception of this circumstance, the design seems excellent. It is said, that conversions not unfrequently took place. Whether since the late troubles they have been able to set the system on foot again, I have not heard. It is needless for me to notice, how judicious a measure was the establishment of Jewish lectures by the Society in London.

listic, saying, all the Jews believed in the rabbinical traditions. I quoted Basnage's opinion, that there are many Caraites in the Crimea. He reproaches the Caraites, however, with having traditions of their own, and not being *literal* in their interpretations. I asked if there are not also some Sadducees. He said, Yes, in Africa, in Egypt; but I found that by these he meant a sect, that has made some innovations in the calendar and ceremonies of the Jewish church. I asked therefore if there were not some infidels and free-thinkers, admirers of Voltaire and such authors, who disbelieved Moses and the prophets? he answered, Too many, every where; and many who were infidels, from reading more ancient infidel writers!

This Rabbi, deservedly in esteem for his learning, was very well pleased when we offered to come and hear him preach; nor were we less pleased with his offer to preach. I asked him what would be his subject? This, he said, on which we are conversing,—morality the basis of faith. I do not trouble the people much with dogma, they cannot understand doctrines; I dwell chiefly on morals, particularly on this point, "To love our enemies as well as our friends." Some days after I went with Baron Theotoky to the Synagogue to hear his Sermon. I was much struck in the course of the service, to see the marked and rather forward manner, in which they prayed for his Excellency,

the Lord High Commissioner, and for the president of the Senate, Baron Theotoky. This they did twice, and very loudly, as if they meant to commend their loyalty to notice: and this indeed is a virtue, the praise of which I never heard denied them. The Sermon at length began. It was in Italian and lasted about twenty-five minutes. Rabbi Mordos first commented on the excellence of the institution of the sabbath (it was our Saturday): he then proceeded to point out the insufficiency of mere ceremonial observances, without a proper state of heart. He quoted Isaiah i. to prove that sacrifices alone were not acceptable to God, unless the heart were offered up and given to him. "It is easy to say our regular prayers: it is easy to take money out of the purse and bestow alms: but God requires that the heart should be in a charitable state, ready to forgive an injury, to check the first risings of resentment, to forbear, and to return good for evil. Excellently does Solomon advise, If thine enemy hunger, feed him; if he thirst, give him drink, &c. Some may say, they cannot suppress their passions, they cannot correct rooted habits. Ah! this is the language of low and base people; people ignorant of morals, and of the beauty of the divine law!" Such was the general outline of his discourse. At the last-mentioned passage, I own that expression instantly occurred to my memory, "This

people, which knoweth not the law, are cursed!" The self-righteous system of the Jew has, indeed, a very natural tendency to foster a contempt of those, who seem inferior in religious attainments. It is a system very discouraging to a man touched with a sense of his guilt and weakness. How different is the language of the Gospel, which points out to us that true High-Priest, "who can have compassion on the ignorant, and on them that are out of the way!"

He explains away the meaning of sacrifices after their manner. In conversation he advanced his favourite maxim, that morals are the great end of Revelation. I urged that it appeared the matter of the first consequence for sinful man to discover a mediator between him and his offended God. This, he said, is done by piety and morality. "But were not the sacrifices intended as a type of some great Atonement and Mediation?" "No, they were designed to touch the heart with compunction and lead men to repentance."

Some of their Rabbins, he told me, condemn those who persecuted Jesus and crucified him. Referring to Deuteronomy xiii. I asked how they could do otherwise than put him to death, if they believed him guilty of blasphemy in declaring himself the son of God? He did not remove the difficulty, but said, such was the opinion many had held.

I would here observe that

besides the thousand Jews at Corfu, they are numerous in Albania, Thessaly, Venice and northwards towards Constantinople. At Salonica they are said by some, to be more numerous even than the Turks and Christians put together. At Yannina, the metropolis of Ali Pasha, they have much influence, a Jew being the treasurer of that Pasha; liable, of course, to heavy exactions, all which however that oppressed people have too long learned to bear. In Athens, where I was lately, they informed me there are no Jews; but in the neighbourhood, in Livadia and northward, they abound.

In Smyrna, the Jews and Armenians are the principal brokers to the Frank merchants, and discharge their trust in such a manner as to raise their character somewhat high. I have heard merchants speak with great respect of their fidelity, as well as diligence. The number of these brokers, however, must be small in comparison with the bulk of the Jewish people there. It must also strike you, that there are often circumstances in which it is more for a person's *immediate* interest to be honest, than to be roguish. It is to be lamented that the Jews have seldom been dealt with on this footing: they have been unfairly treated, and have seldom enjoyed the equal rights of humanity.

The British Chaplain at this last-mentioned place, to whose exertions the formation of the

Smyrna Bible Society is due, distributes many of your Hebrew New Testaments. Some, he tells me, read them in secret; others dispute against the book, and one threatened to write a Hebrew treatise to refute the whole of it. It would be well if he would put his threat in execution: good must arise from discussion.

I know not how the case may stand at Constantinople; but I fear Christians are much in the same state there, as at Smyrna, Scio, and other more learned spots of Greece and Turkey. In my late tour to those parts, conversing continually with the most literary men of Greece, to whom we must look for the revival of modern Greek literature, I found that only one understood Hebrew. I took the best measures I was able to promote the work of translating the Old Testament into modern Greek; having long felt it to be one of the most important works for the conversion of the Jews: for you will hardly find any Christian church similar to the Greek in the union of these two circumstances, ardour for the extension of knowledge, and intimate commerce with the Jews. In some respects the Greeks resemble this people; especially in the oppression they suffer, and in their dispersion generally throughout the countries of *Europe*; the scattering of the Jews being only more extended, throughout the *world*. But in consequence of their inacquaintance

with Hebrew, they must begin by translating from the Septuagint; and it will be the work of after-times to adapt this translation to the Hebrew. *How ardently, but hitherto how vainly have I wished that some good Greek scholar from Cambridge or Oxford, well versed in Hebrew, were sent to Vienna, to superintend an undertaking of this kind.* As it is, we have begun in weakness: but I was resolved to endure the reproach no longer, of not beginning at all.

At Scio there are not above 60 or 70 Jews; and these live for the sake of security within the walls of the Turkish fortress. They fled thither during some disturbances, in which the Christians were ill using them; and having found safety there, they do not stir out, but give themselves to handicraft trades.

At Haivali, a considerable town on the continent just opposite to Mitylene, where the Greeks enjoy much liberty, and where I visited a Greek college of some celebrity, they informed me that there are no Jews.

I have a correspondent at Salonica, an English merchant, whom I have furnished with Hebrew Testaments.

When I was at Zante about two month ago, I was informed by a pious English merchant that a poor Jew had been converted and received baptism there. He justly observed, however, that there were some suspicious circumstances about his conversion: The man had

been at Jerusalem during Easter, and had seen the miracle annually performed, and well known by the name of the holy light. (See a good account of this in Maundrell's Journey.) The poor Jew professed to have been converted to the Christian faith on the evidence of this miracle! Whether it was from a doubt of his sincerity, or from some secret misgiving as to the honesty of their own church in keeping up this annual holy light, I could not learn; but some of the clergy were very backward to admit him. The principal, however, of the Greek church (for their Bishop is lately dead) directed him to be instructed and baptized according to his desire.

Surely in attempting the conversion of this people nothing is more necessary, than that we should ourselves "hold faith, and a good conscience," have good evidences, and be well persuaded of them!

The number of Jews in Malta is at present very small; not more I am told than 15 or 20 families. I should conjecture the same from having visited their synagogue. At different times, myself, and through other persons, I have circulated the Hebrew Testament. The few, however, that come here are from Barbary; where, as you well know, great ignorance and prejudice prevail. One having read the Testament half through, wished to return it, protesting that he dared not be known to read it. Another, to whom I often gave one,

either gratis, or in exchange for something else, so that his brethren might gain a copy, used to carry it off as a lion his prey, to devour it in secret places; and with such an air of suspicion and concealment, as if he was afraid the very stones would prate of his whereabouts.

It is not thus with the Jews of Leghorn and Trieste. As far as I have seen or heard of these, they have a liberality bordering on infidelity; something very much of the Sadducee character. There may be 15,000 at Leghorn; they are rich and enterprising. They have a synagogue one of the most splendid in the world. They print largely here, and in all respects enjoy great liberty. At Trieste they had about three years ago a distinguishing mark of the emperor's favour: he visited their synagogue in person, which event they commemorated by a Hebrew inscription.

I have received several very interesting notices respecting this people from Dr. Richardson, an English physician, just returned from his travels in Egypt and Syria. At Cairo they have seven synagogues; at Jerusalem they have two, but poor-looking. At Damascus, the population of which he thinks to be upwards of 300,000, the Jews are numerous. At Tiberias—once so highly famed for Hebrew literature—he visited a college which still exists there. Here he found five Rabbies, living

apparently in learned leisure, with a library of no mean size, well supplied with Hebrew Scriptures and commentators. One of these was in great repute for learning. The consul here, for Austria, France, England, &c. who acts indeed in general as European consul, is a Jew, and wears the Frank dress. The late Djezza, that terrible character, the Pasha of Acre, had a Jew for his principal Minister: with his well known brutality he cut off this man's nose, put out one eye, and otherwise mutilated and disfigured his face. This man still exercises the office of prime minister to the present pasha of Acre. Indeed Dr. R. considers all Syria as being, in a considerable degree, under the government of the Jews; who get into power, and by their skill in money-matters make themselves necessary to the Turks. To this he very naturally imputes the increasing toleration which they enjoy.

I will not repeat to you the interesting information I received at the beginning of last year relative to Tripoli; as it has been already printed in the *Missionary Register* for September 1817. To it, however, I will add an article which I received from an English gentleman, intimately acquainted with the state of that regency. "Their number in Tripoli is estimated at 3,000; they have seven synagogues, and pay an annual tax to the Bashaw of about two thousand dollars. They are governed by their

Caid, who is appointed by the prince, but whose power extends to the punishment only of offences not capital. The Jews in the vicinity are likewise under his authority; but those of Bengazi and Derne have their respective Caids. The number in those places may be reckoned at 1000. The Rabbies in Tripoli are about twenty, who are paid from three to four dollars a week. In the vicinity of Tripoli (called the Gardens) there may be about twenty Jews who have no synagogue, but pray in their houses. An annual visit is paid by a rabbi from Jerusalem, who is appointed by the chief of the holy land for the purpose of collecting money; and who may get in Tripoli a thousand dollars. They have synagogues at Arzon, Tagioura, Tajur, Mesurata, Bengazi and Derne. Their printed books they have from Leghorn, their manuscripts from Tunis."

Perhaps the length of this letter requires an apology, as much as the delay of it; so seldom does it happen that faults come single. I cannot conclude, however, without expressing the sincere delight it gives me to witness the progress of your Society, both at home and abroad. Your Hebrew New Testament is now familiar in our hands; but we would not forget at what expence and labour it was procured. Next to this I am most gratified with the idea of a Hebrew college; a heart, to which and from which knowledge on Jewish

subjects may flow. It is, indeed, much wanted; and, when once established and in action, the greatest benefits may be expected from it. Be assured that you have many friends abroad, who need chiefly *direction* in promoting your benevolent designs; and who would turn towards such an Institution, as the repository of most valuable counsel, both for studious research, and active measures. In the halls of such a college we might see conducted, with the greatest propriety, such discussions as engaged St. Paul at Ephesus for the space of two years: (Acts xix. 9, 10.) *One of the first fruits, I should hope, would be a missionary or representative of your Society in the Mediterranean.* The Jews, you perceive, in Barbary, Egypt and Syria, are very numerous, but of a character quite different from those in Europe: *and they deserve a separate, particular attention, without which, in fact, nothing will ever be effected in these parts. Let me hope, then, that our friends in England, who are now so nobly and zealously espousing your cause, will keep a diligent look-out towards the Mediterranean.* "The isles, and the ships of Tarshish" must have the precedence in this work; and they have already taken it. But in due time the sons of all that have afflicted this people, and all those who even yet despise them, shall come bending and bowing themselves down at the soles of their feet! we shall see

those honoured whom God intends to honour; and those who despise him and his grand designs of mercy, will be lightly esteemed. May all the members of your Society have abundant grace to persevere and grow in their labours! *I dare not indeed suppose, (knowing your former difficulties,) that you are yet in a state to send a representative to these parts. But when you are, I hope my appeal will not be forgotten, as you may rest assured he shall meet with a hearty, Christian welcome from your obedient and faithful servant,*

WILLIAM JOWETT.

ANNIVERSARY MEETING
OF THE
NORFOLK AND NORWICH AUXILIARY.

THE Anniversary of the Norfolk and Norwich Auxiliary, for promoting Christianity among the Jews, was held at St. Andrew's Hall, October 9th, 1818.

The Rev. Mr. Jowett, being called to the chair, said that he consented to take the chair, because he felt that it was the duty of every individual not to decline giving to this cause his mite, if he could give no more. It was the cause of the ancient people of God, and of the whole Christian church; it was the cause of gratitude for privileges conveyed to Christians by the Jews.

An interesting Report was then read by the Rev. Mr. Girdlestone, Secretary of the Association.

The Rev. Mr. Ruell, Secretary to the Parent Society, on proposing the following resolution: "that the state of the Jews at home and abroad loudly calls for the exertions of Christians to promote their conversion, and that if Christians now neglect that duty, the guilt of Jewish infidelity will in future be justly imputable to them:" took an extended view of the object, proceedings, success, and future prospects of the Parent Society; which he illustrated by a variety of facts connected with the operations of the Society both at home and abroad. He referred particularly to the different means employed for calling the attention both of Jews and Christians to this important object, and also the success with which it had pleased God to crown the efforts of the Society. He called the particular attention of the meeting to the special opening of divine providence in Poland, by means of the Rev. Messrs. Way and Solomon, for a mission to the Jews of that country, who seemed prepared both for reading the New Testament, and for personal conference on the subject of Christianity. He referred also to the encouraging prospects among the reformed Jews at Berlin, and in different parts of the continent; and the great willingness with which they received the Hebrew New Testament. He stated further, that there were on the Continent a great number of secret believers among the Jews, but who were deterred

from making a confession of their faith by the dread of persecution. He referred the meeting also to a great number of Jews, in various parts, who had been converted to Christianity and baptized into the Christian church: and mentioned further, the lively interest which had now been excited among Christians in different parts of the world, to promote the conversion of the Jews.

The Rev. J. W. Cunningham seconded this motion. He would submit to that assembly only two or three reflections.—He had often wondered what could be the reason why the Jewish people have not occupied a more prominent situation in the benevolence of Christians; one reason was the degradation of the Jewish character. But who because one man's miseries are greater than another's, will therefore consider him a less fit object of benevolence? And let us always remember that vice is the greatest misery of man. Suppose the benevolent visitor of Newgate had acted on this principle; she would never have plunged into the depth of the dungeon and taken the gage of its miseries. But she reasons more justly: she thinks the more wicked the object is, the more important the attempt becomes of rescuing him from destruction.—It is because Jews are guilty we must endeavour, in the strength of God, to reclaim them. But the degraded state of the Jews is not an abstract question, in which we have nothing to do.

Christians have greatly caused their degradation. They are suspected, despised, calumniated. Now who does not know, that if you treat a man as a knave he will become one. The Hindoos despise and persecute the Pariahs, and suspect them of every possible crime. What is the consequence? The Pariahs become the knaves they are suspected to be. Try the experiment in your own families. Treat your servants or children as unworthy of confidence, and they become unworthy; on this ground I maintain that the degradation of the Jews is our degradation.

Another cause which may operate on the mind is, that, in the volume of prophecy, it is written that the Jews are to be afflicted and "made a hissing," whence we are too apt to acquiesce in their calamities and not attempt to remove them. But what would you say if a man argued, that because it was predicted that the Lord of life should be crucified, he might without guilt crucify him? The prophecies are not to be the rule of our conduct, but the precepts of God. Let us listen to the voice of heaven, that if we faithfully labour, our labour shall be blessed.

He would add, that whilst we are doing good to the Jews he had a confident hope that we are also doing good to Christians. If after all, the time for the conversion of the Jews, in a body, should not be come, the time surely is come in which Christians are to be converted from their indiffer-

ence and negligence. He congratulated the meeting that they were striving to supply that broken link in Christian charity which till the present age was wanting. Whilst they did this, though not one Jew should be brought to God, they might rejoice for themselves.

The Rev. Mr. Simeon then rose:—

When I had the honour to address you on this occasion last year, I entered fully into the general objects of the society; and, therefore, I shall wave all mention of them at this time. Indeed the resolution which I have to propose to you, requires me to confine my attention to one single point, namely, *the importance of having a station upon the continent for the more extended operations of the society.* And, as it is known to most of you that I have lately been upon the continent, on purpose to gain information respecting a station which has been proposed to us, you will naturally expect me to give you some account of what has occurred, in order that you may be able to form a correct judgment upon measures which may hereafter be proposed for your adoption. I must, however, intreat you to forgive the appearance of egotism which this will occasion, and to bear in remembrance, that whilst I speak in the first person, it is not from choice, but from necessity.

In order then that you may have a clear view of the whole subject, I will begin with stat-

ing, that about a year ago a petition was sent to the London Society, from some Episcopalians, at Amsterdam, requesting that they would purchase the chapel, which for the last seven years, had been deserted; and send them a minister, who should watch over their spiritual interests, and at the same time seek the welfare of the Jews in that city. The society wished to comply with this request, but did not dare accede to it, because they had no funds from which they could defray the expense. Some private individuals however thought that it would be wrong to abandon the place altogether, and determined, at their own expense, to rent the premises, and to send over a minister for two years, that so a correct judgment might be formed as to the importance of the station, and time might be afforded to the society to communicate information to the public in relation to it. The place was secured on fixed terms, with a liberty of completing or relinquishing the purchase at the end of two years, and a minister was sent over to occupy the station. But as he was not able to go for three months after the place was secured, my friend Mr. Marsh, and myself, went over to re-open the chapel, collect the congregation, and prepare his way amongst the Jews.

In order to a successful prosecution of these plans, I was convinced that the utmost prudence and care were necessary, lest we should excite a jealousy

in the government on the one hand, or on the other hand raise opposition against us from that people whose welfare we were labouring to promote. Accordingly, for the first month after our arrival there, our inquiries were carried on in as still and quiet a manner as possible. Nor was this without considerable benefit in the very first instance: for on our application to the government to have this chapel publicly acknowledged by the state, it was conceded to us without hesitation; and our chapel, which for 112 years had never been recognized by the state, was in every thing, except pecuniary support, put upon the same footing with the Dutch churches, and our minister on the same footing as the Dutch ministers; and from that day the church and minister, with the times of service, have been placarded in the lists that are dispersed by authority over the whole city every week. And this I consider as a matter of no small importance, because it makes the English episcopal chapel known to all occasional visitors, as well as to the stated inhabitants.

But, at the expiration of five weeks, a circumstance occurred, which made it clearly a duty to depart in a measure from the line which I had prescribed to myself. The 18th of June was appointed to be kept as a day of thanksgiving through the whole Netherlands, in commemoration of the victory of Waterloo. This, of course,

determined us to have our lecture on that day, and to add a morning service to that which we had been accustomed to perform. But scarcely had the appointment of that thanksgiving reached my ears, when I heard that the king of the Netherlands had *a year before* issued an edict requiring all his Jewish subjects to educate their children in the knowledge of their own scriptures; and calling upon all his Christian subjects to aid them in that good work. This being the very point which our society was labouring to accomplish, I thought that the present occasion was peculiarly favourable for calling the attention of the community, both Jews and Christians, to this most important subject. But, in order to do this with effect, my intention must of necessity be announced, and therefore I drew up an advertisement to intimate, that our morning service would be devoted to the more appropriate subject of the day, and the evening service to the recommending to the attention of the public the royal edict.

But, though tempted thus to depart from my former line of conduct, I determined to do it as little as I could help, and to cut off, as far as possible, all occasion of offence. I therefore first submitted my advertisement to the inspection of the great agent of the police, and desired, that if there were in it a word which he would wish altered, he would make it perfectly conformable to his

own views and wishes. When he had done this, I entreated him to present it to the Burgomasters, in order that it might receive their sanction also, before it should appear in public. *When it had received their approbation*, I had it inserted in the public papers: and though to *an Englishman* all this care might appear superfluous, indeed I myself had not used this extreme delicacy from any idea of its being necessary, but only from a determination to err on the side of excess rather than of defect; in the event I had found reason to be thankful that I so acted. The sermon was attended by several Jews as well as others; and, at the request of the congregation, was printed in French, Dutch, and English, that it might be presented to his Majesty, the king of the Netherlands, and to the chief persons of that kingdom, both in church and state. But though the sermon itself was approved, I found afterwards, that the advertisement, announcing its intended delivery, had created a very considerable alarm, both amongst the Jews and the principal persons in the state; the Jews conceiving me to be an instrument of their own government, and the government itself not knowing what just cause of offence I might give to their Jewish subjects. The appearance of the sermon, however, soon allayed all fears, and convinced all persons that my views and wishes were in perfect unison with those of their revered monarch.

(I mention this matter thus circumstantially, that our friends at home who support the society may know what line of conduct I shall uniformly pursue, as far as I have any hand in regulating and conducting their affairs.)

I now go on to inform you what were my hopes before I went, and how far they have been realized.

I did not expect to do *much*. I hoped to find in the episcopalian congregation a number of young persons, whom, in conjunction with my friend and fellow-labourer, I might instruct in the great principles of the gospel; and I hoped to find also among the elder part some who might be agents and instruments for carrying into effect the Society's wishes in relation to the Jews. But in both these respects I was greatly disappointed, the number of the congregation not being above one-third of what I had expected, and they not being sufficiently conversant with Jewish subjects to render us any service. But in process of time I hope that these circumstances will be materially altered; and that through the ministry of our accredited agent there, the congregation will be enlarged, and, through the blessing of God on his labours, their minds be more richly furnished for this good work. It is not however by *their* number or influence that the importance of the place must be estimated; but by the facilities which the situation affords for usefulness

to the Jews in that city, and for access to them through all Germany and Poland. And here it will be proper to mention some circumstances which I consider as very encouraging. The number of Jews in that country alone are from 25,000 to 30,000; and their situation in relation to civil privileges is far beyond what they enjoy in any other nation under heaven. But for information respecting this you shall not depend on *me*; you shall have it from the most authentic source that can be imagined—from a Jew of Amsterdam, a gentleman of great learning, high in the confidence of the king himself, and especially selected by the king to have the *chief* influence in carrying into effect the royal edict. Having had the honour of repeated intercourse with him, and since of correspondence with him, I will first read you a line or two of a letter of his to me, which will shew how amiable and candid he is, and how deserving he is of the high estimation in which he is held both by the Christian community and his own people. After speaking of our mutual communications in Holland, he says, "I will always therefore look out with pleasure in the hope of meeting with you again, and consider it as a particular favour to be honoured with a continuation of the correspondence you were kind enough to begin." Afterwards, in answer to my letter, he says, "In this country we have absolutely nothing to de-

mand or wish for. The Jews here enjoy the same privileges as the Christians do. Those who have a claim on the public esteem, either by their merits, learning, or character, are by no means neglected. The nobility of those families who have a title to it is acknowledged; they are excluded from no dignities or employments—the highest, and those of the utmost importance, are entrusted to some of them; and they have the esteem of all their fellow-citizens. The instruction of the lower class is daily improving; a natural consequence of the liberal system adopted by our government. The oppression they lived under formerly, and the conviction, that no abilities were sufficient to give them a title to any public employ or distinction, stifled all their ambition. Their prospects more fair now, stimulate it, and make them succeed in several careers. Indeed, I repeat it, I do not know what they could wish for more than they enjoy.”

Now I beg leave to ask, what situation can be so favourable for the labours of our Society, as that, where the middle wall of partition is broken down to such a degree, by the very government under which they live, and where a mutual good will between the Jewish and Christian communities is so nobly fostered? Amongst them, prejudice, that bane of social life, and that obstacle to all friendly communication, is abated; and it may be well expected, that they who reap in such an abundant measure the benefits of

Christian principles, will be led to investigate with candour the principles from which they flow.

This I speak in reference to the Jewish community at large. But there are some other circumstances of which I was wholly ignorant before I enjoyed the society of that liberal and enlightened gentleman, which appear to me of a most encouraging nature. He informs me, that the Portuguese and Spanish Jews do not at all agree with other Jews in their hatred of the name of Christ. On the contrary, they believe that our blessed Saviour was a good, a wise, and pious man; and that he was both cruelly and unjustly put to death. He informed me that their ancestors, at the time of our Lord's crucifixion, were not at Jerusalem, but at Cordova, in Spain; and that they did not even hear of the crucifixion of Christ till fifteen years afterwards, when they testified against it as an unjust, and cruel, and wicked act—that their descendants ever since have maintained the same opinion, and that they impute no other evil to our blessed Lord, but that, though a wise and pious theologian, he was an enthusiast. What, I would ask, may we not hope for, amongst a community so divested of prejudices as they? All that we want, is some truly pious and learned ministers to go amongst them with the Hebrew New Testament in their hands, and to court their candid examination of the expositions which our blessed Saviour gave

of the Old Testament prophecies, and thus to show them, that whilst in his sentiments he accorded with them, in his life and death, his work and offices, he fulfilled them. Of course, I do not mean to say, that any man can open their eyes; for *this* none but God can do; but if these means be used with an humble dependence upon God, we have every reason to hope that he will take the veil from their hearts and bring them into the marvellous light of his Gospel.

Of course, you would wish to be informed what methods I would approve for the furtherance of this most desirable object? And here I would distinctly say, that in existing circumstances I should not approve of any means which were calculated unnecessarily to shock their prejudices. I do not conceive, that the measures adopted by the apostles, of going into their synagogues, or even into their quarters, and preaching to them, is the way in which we *at this time* can hope to be useful to them. I think that personal conversation with them, is more likely to avail. I think that the educating of their children in the knowledge of *their own* scriptures, is also likely to lead them to a candid examination of *our* scriptures, especially now that they may read them translated into the Hebrew language. I think that the printing of certain portions of the Old Testament, such as, the ten commandments, the history of Abraham, the fifty-third

chapter of Isaiah, and other prophecies, to circulate very extensively amongst all the rising generation; the printing also of elementary books for their instruction in the Hebrew language; and the translating into the Dutch and German languages, whole lives out of Robinson's Scripture Characters, (which, as having been written for the instruction of Christians only, will be read by the Jews with less prejudice;) and, above all, a liberal circulation of the New Testament in Hebrew among them; *these* are the means to which I look for success in the first instance; and to such as these I would confine myself, till the providence of God should open a way for a more free and enlarged communication of the Gospel to them by an ostensible ministry among them. I pretend not to judge, what may be proper in other countries; but in Holland, I am free to confess, that this is the line which I would mark out; and which, from my inmost soul I believe that God would render it more effectual than any other that has occurred to my mind.

The facilities for executing these plans are not at present such as I could wish; but *the work is begun*, and every opportunity will be sought out and seized for carrying it forward on a more extended scale.

Some very providential occurrences have arisen, by which our prospects have been exceedingly brightened. It has appeared to me from the begin-

ning, that it is by the Dutch clergy alone that the work in that kingdom can be advanced in the way we wish: and happy am I to say, that a large society of Dutch ministers having met at Rotterdam for the support of missions, they did me the honour to receive from me a short address upon the subject of the King's edict, (there were among them several who had been appointed by the King as his commissioners to carry his edict into effect;) and though they had before imagined that the time for the conversion of the Jews was not come, and in consequence of that persuasion had made no efforts to carry it into effect, they now determined to exert themselves in concurrence with me, and with our Society; and they have already translated into Dutch, and circulated, one of our English tracts for the instruction of the Jews; and will I doubt not prove most useful fellow-labourers in this good cause.

Another very extraordinary occurrence also arose, which will, I hope, be attended with much good. Conversing with a Moravian Minister on the subject, he informed me that there was at that very time assembled at Hernhutt, a synod of Moravian ministers (if I recollect right, seventy or eighty of them in all) from every quarter of the globe, (the first synod that has met for sixteen years); and he doubted not, but that if I wrote to them as I had done to the Dutch ministers, they would cordially unite

with me. I did write, and received from them an answer that though for want of suitable agents they could not send forth missionaries to the Jews, as they had done some years ago, yet in their individual capacity they would all aid me to the utmost of their power.

Thus, I hope, that I have stated sufficient reasons to believe, that a situation upon the continent is of the first importance to the great objects of our Society; and that Amsterdam in particular appears to be a station eminently fitted for that end.

This is the subject which the motion in my hand particularly called upon me to bring before you: and I conclude with observing, that if my life be spared to another year, I hope to find, that you will rise to the occasion, and assist the Society not only to carry on its regular plans, but to purchase the premises of which I have spoken, and to enlarge their exertions agreeably to the plan that I have laid before you.

The Rev. Mr. Sharpe seconded Mr. Simeon's motion, and expressed his satisfaction in avowing the honest confidence with which his own mind was engaged in this blessed cause. "The Jew is a man! the Jew is a sinner! and the cause of saving immortal souls from death, ought of itself to be a sufficient claim, without dwelling on our peculiar obligations to the Jews." Mr. S. then referred to one especially awful, and which we ought to weep for owing them; namely,

their rejection of our Christian Scriptures, as that standing accomplishment of their prophecies, that evidence of their being the word of God, which, as Lord Chesterfield observed, the wit of man could never withstand. But an obligation this, of so very awful a nature, that we must be anxious no longer to owe them. Mr. S. forcibly enquired, whether we held it lawful to pray with our church for Israel—lawful to exercise Christian charity and Christian zeal in making known to Jews the Gospel of our Lord, and whether we would presume to call ourselves Christians, whilst we drew a boundary to Christian tears, Christian prayers, and Christian exertions, in seeking the salvation of this people. He next referred to the means hitherto employed in pursuit of this end; namely, scorn, oppression, and persecution! which the experience of eighteen centuries had proved to be unsuitable for the purpose; and he called upon the assembly henceforward to try the influence of Christian kindness and Christian principles. Mr. S. observed, that after so long an oblivion of those principles, we must only expect to be permitted to accumulate *materials* for building them up a spiritual temple to our Lord, who might charge the next generation with the accomplishment of this blessed work, while to us, he would say, as to David, It is well that it was in thine heart to do it. Respecting the cry, that the time is not come, Mr. Sharpe hailed it as an omen of success,

remembering that when the *time was come* to erect the second temple at Jerusalem, it was ushered in by the very same objection—"The time is not come that the Lord's house should be built." May this objection be found the precursor of this glorious work of our Society, and may all who are influenced by it, recollect the prophet's admonition—"Is it a time for you to dwell in your ceiled houses, and this house lie waste?" Mr. S. added a very striking view of the subject. Church people are accustomed to say, that all holy desires, good counsels, and just works, proceed from God: does it then become them to resist those desires, reject those counsels, and neglect those works, which he has put into their hearts, or to throw obstacles in the way of persons, who evidently have received this impulse to Christian charity towards Jews, and to check, as it were, the mercies of the living God? Are not the exertions already made in this cause, and the success already obtained, a pledge, that the Society has not gone before him, but that he himself does both prevent and follow them with his blessing. If it be not a good work, it is a bad one, and yet we look in vain for the awful exhibitions of divine wrath, the fire and earthquakes by which God hindered the apostate Julian from erecting the temple at Jerusalem. Respecting the Norfolk Branch, Mr. Sharpe augured well of it, from some characteristic cir-

cumstances to which he eloquently adverted, and concluded with praying, that the blessings of the Almighty may prevail upon it, and upon its promoters, unto the utmost bounds of the everlasting hills.

The Rev. W. Marsh, in proposing the third resolution, complimented the people of Norfolk and Norwich on their generous conduct respecting these Societies, and hoped, that in their bountiful provision for the famine in other lands, they would not forget the land of Judah, but would remember, that the forefathers of these Jews cherished us with the bread of life when we were as Gentiles, in need as great as theirs now is. If we would consider the nature and extent of the wants of Israel, we could not shut up the bowels of compassion from them. Mr. M. referred to the civil privileges of late granted to this people by some nations on the continent, and observed, that were all civil privileges granted them, this could not benefit their souls, nor render them meet for the kingdom of heaven. These blessed effects could only be produced by the Gospel of Christ, and he trusted, that the statements of this day had inclined the assembly to enable Great Britain to make them that gift. He concluded by requesting their prayers and exertions for this great object, and by rejoicing in the bright prospects daily opening before the Society.

Mr. Marsh then proposed, that a vote of thanks should be

passed to the venerable Lord Bishop of the diocese, for his patronage, and hoped, that if he might not be spared to see Jerusalem a praise in the earth, the greater blessing might be his to rejoice in the prosperity of Jerusalem above.

The Bishop having acknowledged his sense of the affectionate testimony of the Meeting to what he was pleased to style—his only doing his duty, declared his satisfaction in the attention paid to the glorious objects which had on the two preceding days been considered, and their attention being this day directed to the interesting state of the degraded descendants of Abraham, whom every humane and feeling mind must desire to become one flock under the one Shepherd. Our reverend diocesan concluded by stating his conviction, from the statements of the Rev. Messrs. Simeon, Ruell, and Cunningham, that the hour was fast approaching, when Ephraim would no longer envy Judah, nor Judah vex Ephraim.

Mr. J. J. Gurney moved and desired to acknowledge, that inasmuch as the means employed had been useful, gratitude was due to the blessing of him from whom alone cometh every good and every perfect gift. Mr. G. stated his persuasion, that no method of diffusing the truth among the Jews was so likely to succeed, as this obviously unexceptionable one of putting into their hands the New Testament. Mr. G. concluded by wishing well to the Society in general,

whose efforts he considered one of the encouraging signs of the times; and whilst all united in desiring that the light of divine truth might be more and more diffused among all nations, he hoped all faithful labourers, whatever their department, would be cheered by the assurance of reaping in due time if they faint not.

The Rev. Mr. Brereton seconded this motion, and hoped, that should it be found expedient for the societies to separate in respect to the time of holding their Meetings, they would never be divided in spirit. He considered it impossible for those who felt interested in the case of uninformed Christians and ignorant Gentiles, not to be so in the dreadful case of those who reject the truth. A wise Providence permits inequality in the world to try the active graces of some and the patience of others, and no inequality could be so great, as that between Christians and Jews. He begged, that if we were cautioned against receiv-

ing specious accounts of Jewish conversion, we would also be careful not to be too sceptical concerning intimations of the dawn of life in this long benighted people, for ages lost in ignorance and its consequences. Great things must not be expected at once, but it was a pleasure to hear of many, who, though not confessing Christ, as it was devoutly to be desired they should do, yet showed that their hostility against Christianity was abating. *Mr. Brereton* concluded by pressing the present claims of the Society to the benevolent assistance of Christians.

Mr. Simeon having proposed thanks to the Chairman, in which he was seconded by *Mr. Marsh*; *Mr. Jowett* acknowledged the honour done him, and expressed his wish for the prosperity of the Society; when this interesting meeting broke up, much impressed with the addresses that had been made on a subject which can never be *considered* without benefit.

P O E T R Y.

To the Editors of the Jewish Expositor.

The following is the commencement of a poem written some years ago, on the same subject as *Mr. Heber's* "Palestine," but without any knowledge of that production. If this extract is deemed worth insertion, the author will be happy to send the sequel at some future time.

JERUSALEM.

OF all the moral lore that lies
 O'er nature's vast and varied page,
 That in a thousand objects tries
 Her wayward children to engage,
 Yet pleads in vain to every sense,
 With mute, but forceful, eloquence,
 Is scarce a scene of stronger spell
 The haughty brow of pride to quell,
 To fix wild folly's frantic wings,
 And raise the soul to solemn things,

Than on the church-yard green to trace
The relics of some fallen race,
Grim bleaching bones, perhaps the wreck
Of one whom nature toil'd to deck,
How shatter'd, slighted, cast away,
Returning to their native clay,
By rain and tempest rudely beat,
And trampled down by passing feet ;
To see the lizard choose her cell,
Where wit or science once might dwell,
The earth-worm o'er that visage roll,
That glowed with grace, and beamed with soul,
And grass and nettles tangle o'er,
The limbs that slept on silk before :—
'Tis scarce in madness not to glean
Some bitter wisdom from the scene,
And think how soon himself must lie
As vile as they who claim his sigh.

Such is thy drear sepulchral state,
Jerusalem, the proud, the great !
So dark the thoughts of him, who views
Thy former grandeur's faded hues !
O haughty favorite of God,
Where prophets spake, and angels trod,
Where kings and nations came to bow,
Daughter of Heaven, can this be thou ?
Are these the towers that gleamed on high
So saintly in the morning sky,
Where power, and worth, and wisdom dwelt,
Where David sang, and Samuel knelt ?
Are these the plains so blest of old,
Where bloom'd the vine, and shone the fold,
Where milk and honey flow'd around,
And guardian angels cloth'd the ground ;
This, on whose bleak and barren brow
The sun, the dew seems wasted now ;
Where fitting round her willowy streams
To desert winds the bitter screams,
Where serpents lurk in brambled lair
And jackalls yell, and hyens glare,
And prowls each fierce unsocial thing,
That bares the fang or flaps the wing ?—
Thy land of promise thus defaced,
Thy lofty brow so low abased,
So lorn, so lost, so abject now,
Daughter of Heaven, can this be thou ?
O what a sight thy scenes supply
To fix and warm each passing eye !
Thy column'd head to dust is hurl'd
Thy children scattered round the world,
Thy streets the turbaned stranger roams,
And foreign faces fill thy homes ;
Strange prayers thy tottering aisles resound ;
And blood defiles thy altars round :
With superstition hand in hand
Oppression tramples o'er thy land,

And every meanness, every crime,
 Seem crowded in thy destin'd clime.
 Yet though the light that round thee shone,
 Though beauty life and soul be gone,
 Still can the eye some grandeur trace
 Along thy monumental face,
 And every object still betrays
 Some record of thy better days.
 Awful and grand, though desolate,
 High on her hills in fallen state,
 Amidst her bleak and blighted lands,
 The holy city saaly stands,
 Before the weary pilgrim's path,
 A monument of heavenly wrath.

[To be continued.]

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

Auber, Peter, Esq. Leadenhall street, per Mr. Leach	3	3	0
Brown, Miss, Clapham, per J. Poynder, Esq.	1	1	0
Charleville, (County of Cork, Ireland) Sundry friends	10	10	0
East Lothian Society for propagating Christian Knowledge	4	19	6
Helston Society, per Miss E. F. Trevenen	5	4	3
Ditto, a Friend, per Miss Grenfell	1	0	0
Leeds Ladies' Society, per Mr. J. Dixon.....	150	0	0
Manchester Ladies' ditto, per S. Moxon, Esq.	5	0	0
Norwich and Norfolk ditto, Legacy of the late Rev. Richard Baker, Cawston, (deducting duty).....	45	0	0
Reading ditto, per Mrs. French	10	0	0
Shaftsbury ditto, per Mr. Jesse Upjohn....	3	6	9
Sherborne ditto, (Dorsetshire) per Misses A. & H. Spratt	10	0	0
Sherborne Lodge ditto, per Rt. Hon. Lady Sherborne.....	5	0	0
Thorne (Yorkshire) Ladies' ditto, per Miss E. Benson....	1	8	6

FOR HEBREW TESTAMENT FUND.

Davies, Mrs. C. 23, Hoxton square	1	0	0
Friend, per Miss E. F. Trevenen, Helston	0	3	0
Penrose, Lady, Malta, per ditto	1	0	0
Sherborne, Rt. Hon. Lady, <i>2nd Donation</i>	10	0	0
Manchester, St. Stephen's Church, Collection after a Sermon per Rev. Legh Richmond.....	23	9	1
Ditto, Mr. Jas. Marshall <i>An. Sub.</i>	0	10	6
Portland, Massachusetts, America, Female Society, per Isabella Boyd, Corresponding Secretary	22	10	0
Shaftsbury, J. Wilkins, Esq. per Mr. Jesse Upjohn	1	1	0
Ditto, Mr. T. Harman ditto..... <i>2 Quarters</i>	0	3	0

BUILDING FUND FOR SCHOOLS.

Episcopal Jews' Chapel Ladies' Penny Society, for Building Girls' School	28	15	9
Hawtrey, Mrs. <i>Donation</i>	1	0	0
Hayes, Mrs. <i>ditto</i>	1	0	0

LEGACIES.

Hill, Mrs. Rupertia, late of Fore street, for Boys' School	500	0	0
Ditto ditto.....for Girls' School	500	0	0

These two sums the Committee have directed to be applied to the Fund for Building Schools.

The Friend whose kind Donation was received (in part) some time since, is respectfully informed that the remainder is come to hand.

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